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18. — *The English Orphans ; or, A Home in the New World.* By MRS. MARY J. HOLMES, Author of "Tempest and Sunshine, or Life in Kentucky." New York: D. Appleton & Co. 1855. 24mo. pp. 331.

WE have not seen Mrs. Holmes's previous novel ; but with this we have been charmed, and so have a pretty numerous circle of discriminating readers to whom we have lent it. The pathetic element which runs through large portions of the story is highly wrought, yet stops short of mawkishness, and would constrain even reluctant sympathy so far as it goes. The comic vein is worked with equal success, and with equal moderation. The characterization is exquisite, especially so far as concerns rural and village life, of which there are some pictures that deserve to be hung up in perpetual memory of types of humanity fast becoming extinct through the agency of steam and telegraph. The dialogues are generally brief, pointed, and appropriate to the interlocutors. The plot embraces numerous actors and some difficult postures of circumstances, yet seems simple, so easily and naturally is it developed and consummated. Moreover, the story thus gracefully constructed and written involves without parading, and inculcates without obtruding, not only pure Christian morality in general, but, with especial point and power, the dependence of true success on character, and of true respectability on merit, and the absurdity of the plutocratic notions which in some quarters are beginning to deform American society.

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19. — *Woman in the Nineteenth Century, and Kindred Papers relating to the Sphere, Condition, and Duties of Woman.* By MARGARET FULLER OSSOLI. Edited by her Brother, ARTHUR B. FULLER. With an Introduction, by HORACE GREELEY. Boston: John P. Jewett & Co. 1855.

No true word on the themes treated of in this volume can fail to awaken a deep interest. It comes to every home with its voice of counsel, perhaps of warning. The treatise which occupies the first half of the volume whose title is given above, was published by Margaret Fuller, shortly before her departure for Europe, and at that time was widely read and much valued by thoughtful persons, many of whom did not agree with its solution of one of the great problems of the age,

but sympathized with its noble and pure spirit, and admired its unmis-takable genius. The first edition, we learn, was soon exhausted, but the author's absence from the country prevented another edition at that time, and her tragical death by shipwreck, which is so well remembered by the public, still further postponed its republication. We are now indebted to her brother, Rev. Arthur B. Fuller, for a new edition, carefully prepared, and enriched by papers, previously unpublished, on the same general theme. Every page is loaded, we had almost said overloaded, with thought, and the subject is one which the writer had so near her heart that it commanded her best powers and warmest sympathies, and cannot fail to instruct and interest the reader, even when there is not perfect agreement with the views advanced. There was much in the social position of Margaret Fuller to qualify her to speak wisely on this subject. Her Memoirs show her to have been surrounded by a very large circle of female friends, married and unmarried, with whom she occupied the most confidential relations. She had, too, a quick sympathy and a generous heart, which made her feel as her own the experience of others.

The general aim of the book is to elevate the standard of female excellence and usefulness, and to point out the means by which these may be promoted and their obstacles removed. While the writer clearly distinguishes the diversity of the sphere and characteristics of woman from those of the other sex, she would open for her every mode of activity for which she finds herself adapted, widening much her present range of avocations. The gross and selfish sentiment, seldom avowed in theory, but too often exhibited in practice, that woman is made solely for the advantage and service of man, is indignantly and justly rebuked, and woman is exhorted to live *first* for God, ever remembering herself to be an immortal spirit, travelling with man on the same pilgrimage to eternity, and preparing for that state where "they neither marry nor are given in marriage, but are as the angels." The marriage relation, like every other, is one of those positions which, to be filled worthily, requires one to be ever noble and holy, and should never be lightly viewed; but its duties are not all that requires the earnest activity of woman, nor can even these be fulfilled without culture of both mind and heart. Viewing marriage and the relation of mother growing out of it as of the most sacred consequence, the writer impresses us with the importance of preparing for and fulfilling these relations with the most elevated motives. And here she finds enough to reprehend in the general customs of society. Parents are too apt to shape the whole education of the daughter so as to make her attractive to the other sex, and this by the conferment of showy and superficial accom-

plishments, as if it were the last of all misfortunes for a female to fail of being married, and as if her fate after that event were of comparative insignificance.

Wherever society is unjust to woman, the author is eloquent in her indignation. She severely deals with that social unfairness, which makes of woman, as soon as she falls, a hopeless outcast beyond the pale of sympathy or reformation, while the serpent who has been her ruin is hospitably received and permitted the opportunity to do more of the work of destruction, and even to make his boast of the evil he has done. At the same time, she attributes this state of things to the want of a proper public opinion among women, who ought to make the seducer aware that he has fallen with his victim, and to exclude him, no less than her, from respectability.

The views of the writer are illustrated by many shining examples, from both ancient and modern times, of true women. The author, while acknowledging the sphere of woman not to be identical with that of man, does not yield to the common notion, that woman is without equal intellect, or that it is improper to cultivate it. She holds that woman has a mind as noble as that of man, and is entitled to every fair opportunity to store it with useful knowledge, and to develop it in a legitimate exercise of its powers. In short, woman is, in her view, a *soul* preparing for eternity, and while on earth her position should be so noble, and the employment of all her powers so definite and earnest, as to call forth what is highest in her nature, and to fit her for a sphere yet wider and nobler in eternity.

The "Kindred Papers," which the Editor has judiciously selected, and which occupy some two hundred pages of this interesting volume, afford not merely a varied and enlarged expression of intellectual endowment and culture, but — exhibiting as they do the author herself as a daughter and sister, then as a wife and mother, and in all other relations as a faithful and true woman — furnish a valuable illustration of her principles, and give additional interest to what she has written.